





St. Mary's





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# Jesuit Educational Quarterly

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OCTOBER 1959

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SOCIAL ETHICS IN OUR COLLEGES: A REJOINDER

MODERN LANGUAGE PROGRAMS

IN JESUIT HIGH SCHOOLS

THE PAPER-BACK IN HIGH SCHOOL

GREEK TRAGEDY—AN EXPERIMENT

LATIN AND THE LIBERAL ARTS OBJECTIVE

AN ALLEGORY

NEWS FROM THE FIELD

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Vol. XXII, No. 2

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(FOR PRIVATE CIRCULATION)

# Our Contributors

Father Sponga's reference to Social Ethics in a recent JEQ article sent Father *John P. Leary* scurrying to his typewriter to reply in defense. Besides the background mentioned in his article, Father Leary has a degree from the Gregorian, and is Academic Vice President at Gonzaga, Spokane.

*Father Robert J. Stowe* made his language survey last year. He busies himself with the two-fold duties of teaching Spanish and acting as Prefect of Discipline at Regis High School, Denver.

*Mr. James W. Sanders*, a Chicago Province Scholastic, has spent the past three years at St. Ignatius High, Chicago. He is giving up his paperbacks this year for some hard-cover books on Theology at West Baden.

The article of *Mr. Robert R. Barr* was sent in with the hearty backing of Father Paul F. Distler, Chairman of the Mid-West Inter-Province Latin Committee. Mr. Barr taught at Chaplain Kapaun, Wichita, when not dealing with the Martians of his Allegory. Mr. Barr enters Theology at St. Mary's this year.

"They said it couldn't be done" but *Mr. Kenneth W. Baker*, an Oregon Province Scholastic, teaching at Gonzaga Prep, proved otherwise in his presentation of a Greek Tragedy.

*Father Leonard A. Waters* penned this article while still at Marquette. He is at present stationed at Creighton, Omaha, teaching English.

# Jesuit Educational Quarterly

*October 1959*

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

# Social Ethics in Our Colleges: A Rejoinder

JOHN P. LEARY, S.J.

The recent article by Father Sponga in the *JEQ*<sup>1</sup> with regard to revamping the Philosophy curriculum in our Colleges surely should not go unanswered. Having taught Social Ethics for three years as a scholastic and now for four years since finishing studies, I was surprised by Father's statements on the place (or lack of place) for Social Ethics in the philosophy lineup.

Perhaps a few items in his rather severe indictment should be singled out to refresh the reader's mind:

- "a. The course has a certain superficial attraction to it because it seems more practical than the rest of philosophy.
- b. It is frequently the refuge of the unphilosophical philosophy teacher.
- c. It leaves the student with an emphasis in morality which is not specifically Christian—and which leaves the Christian student with the wrong motives for doing the right things.
- d. Man is not governed by reason alone, especially in matters that require courageous resistance to his moral environment today."

I might begin by saying that I have noted in 7 years of teaching an immense growth in the awareness of how valuable metaphysics is in the field of both General and Social Ethics. Somehow the relevance of the principles derived through speculative philosophy becomes incomparably more clear when fleshed in situation. The jagged edge of circumstance undoes the overly-secure and overly-facile generalizations of so many philosophers. It is actually through immersion in and consideration of men's everyday problems and heartbreak that his own inductions remain healthy (or existential, if we use the idiom of the times).

With my own students I insist to a point of weariness on how the philosopher uncovers in the vast areas of human association finality and sub-finality, good and subordinate good, what it means to be a person, what built-in design can be gradually traced in man's power of worship, his power of communication, his power of begetting. The student begins to discern also the dangerous cross purposes at work on all levels

<sup>1</sup> Sponga, Edward J., THE PLACE OF PHILOSOPHY IN THE JESUIT COLLEGE, *JEQ.*, Vol. XXII, No. 1, June, 1959, pp. 17-26.

seeking to thwart what John Wild calls the *Tendency* in every being to struggle toward its own self fulfillment. He is ushered into a world where he sees man a kind of co-member in many societies or groups and his own hunger, his vacancies (potencies, if you will) cry out to be cared for through contact with others in marriage, in the state, in education, in labor organizations and industry, in the use of things as a kind of self extension, in the cosmic problems of race, immigration, tariffs, world federation and atom bombs.

Of course these are all areas where polemic is almost eternal. But how can our students move into this kind of world so beset with tension and disagreement, charge and counter-charge, unless the profoundly practical principles of finality, unity, prudence, charity and realism be not at least partially spelled out for them in our schools. We are too prone, I believe, to presume that the gaps will be bridged and that the implications of speculative philosophy will unravel simply by themselves. This is not so.

Experience makes two things quite clear: a) This maze which is the moral universe cannot be understood until men stand back from it all and evaluate themselves in context. Abstraction or removal is imperative. Ethics by itself can give no answers. One system can parry blows with another on a positivistic basis without there even being a resolution. b) On the other hand, the relevance of philosophy to living becomes increasingly tenuous unless the schoolmen engage in the hazardous job of *ad hoc* applications, saying what the principles mean, spelling out in familiar situations what God had in mind as a necessary corollary of a man being a man.

Many philosophers and theologians feel as Father Sponga does. Some of the "prejudice" comes from misconceiving what the Social Ethician is trying to do. They may recall their own course work heavily loaded down with casuistry, three men in a boat, a girl about to be violated jumping from a 14 story balcony, etc. This is a far cry from what I have in mind. Again the subject matter in Social Ethics is one about which everyone has views. Its scope seems pedestrian and one may recall the long "bull sessions" on sometimes genuine, sometimes preposterous situations, during moral theology days.

But a science has a right to be judged by its own authentic aims; what it proposes at its best to be, the contributions it makes to human understanding. In Social Ethics, time and again the student is pushed back to a consideration of why so many situations are compatible with man's nature and so many are not. The wise and infinitely perceptive mind of the Engineer is gone into, the strength of materials is assayed. And at each step as the student in a sense puts himself in God's place (without

irreverence) he comes to see more clearly how very un-arbitrary the moral law is down to the most practico-practical situation. This enhances his certitudes immeasurably and makes childish convictions adult.

To judge this most arduous task of weaving principles into situations and illuminating a hard, mixed-up day-to-day world with the relevance of purpose and potency and the Divine running-along-with and the doing here and now of what is do-able, this does not strike me as a refuge for "unphilosophical" minds or preoccupation with the "superficial."

A world of choice seems so far away until you move the choices into clear view. And the prelude to every decision must be the facts: Which is preferable, public or private power? how far can propaganda go, even on the right side? are our weaknesses being unduly exploited in modern advertising? why do we have a right to privacy? what are we to think of trials and Congressional hearings with excerpts projected into 50 million homes on an evening after supper with all the slant and discrimination involved? what about exclusion clauses in real estate contracts and the non-Caucasian people? what about our failings through doing nothing, our faculty conception and implementation of charity—even naturally understood? what about democracy and welfare-statism and benevolent dictatorships? how does one vote wisely? what is this thing they call the common good? how common is it and when is it really good? what sacrifices are entailed in its achievement? These are important concerns which confront the student, soon to be an adult.

Every college boy and girl should have someone enlarge on what it means to be a steward over wealth, what the finality of money is. And in our day there is a need increasingly to see how the apparent cleavage between the church and state in so many climes and temperaments is best resolved in understanding the person, how institutions spring from his needs and are designed to shore up his lagging self. The implications of collectivism minus rant, should be propounded so that a perilous security and fraudulent freedom can be shown for what they are.

Secularism is less a doctrine than a whole way of living, a benign day-to-dayism. At every turn it encroaches on the person. This is the kind of a world the student has to be prepared to face and overcome. Social Ethics helps to do this. And we always point out how opposing views should be sympathetically understood, not caricatured. Knowing what one is against and how an idea got started and where its flaws are, really equips the young person to handle difficulties with some perception and wisdom. Apostolically, also, the doors into God will be opened by reason's probing. Problems experienced will mean answers sought.

Father Sponga thinks that the morality which Social Ethics delineates

is not specifically Christian. This is a puzzling assertion. If he means that the light of faith does make these conclusions known insofar as unaided reason discloses them, of course, he is correct. But these answers nonetheless, uncovered at such cost, and calling still for almost infinite re-evaluation, make up the main body of Christian Ethics. The source of knowing and the degree of certitude may vary. But the doctrine in a beginning sense, and often much further than that, is the same. And as "for doing the right things for the wrong motives" I can't see a better reason for conduct than the knowledge that God wants it this way and that it's for my own happiness as well as that of my fellow men. The really intelligent thinker does not feel that because much can be seen and appreciated, *all* should be seen and appreciated. When we come to religion in Social Ethics, I always stress the wisdom of a sacramental religion, considering man's dual self, and how important mystery is, how it nourishes, its tendency to chasten that in us which is arrogant and proud. While we don't propose to maximize obligations either according to nature or grace, still place is provided for understanding the insertions that God may make in our knowing and loving more deeply and heroically, the place for the enigma of the cross with its scandalous consequences to the rationalist.

All through philosophy there are dangers of rationalism and the partial insight being taken for the whole. Perhaps the enthusiasm that comes with first insights among college students alarms some theologians unduly. Yet most of us went through those stages during our 3rd year philosophy when we thought we had almost everything figured out. Time, experience and grace temper these prongings this way and that, which lack sometimes the corresponding discretion.

It is reason, however, which signals the danger of reason alone being the factor that makes for happiness. Duress foreseen *can* mean duress forestalled. This is what the good instructor in Social Ethics tries to do—to set up for college students a plan for his own future in context, something much sharper than a blur and less detailed than a blueprint. That there will be imponderables in choice at every step needs to be realized.

The finality of the group and the finality of the person are closely interlaced. This support or its lack through aggrandisement should not be reserved for special courses in political philosophy, sociology, or such. Every graduating lawyer, writer, doctor, engineer, teacher and businessman should have come to grip with these problems.

Instead of dropping the Social Ethics course from the philosophy curriculum, I would propose enlarging it. It can integrate so admirably the moral and the metaphysical worlds. In these few remarks I have talked about what I believe to be solid intrinsic arguments against the

position of Father Sponga. I pass over the healthy philosophical ferment now at work in our country through the socio-philosophical works of such men as Maritain, Simon, Messner, Gundlach, and company. They see social teleology as a dynamic and demanding-to-be-known area of human learning.

Every approach to study must be piecemeal. Because the English teacher or the biologist or the expert in psychology expands on his field and thinks it is infinitely absorbing should not mean at all that he is presuming to make his area everything. A science has the right to go as far as its autonomy extends. It shouldn't be criticized because it doesn't go farther. It can't. Or not far enough. It can't do that either.

Are there teachers in Social Ethics who simply fiddle around with cases, interesting statistics, definitions and apostrophes on what a mess the world is in? Yes, of course. But I am sure there are metaphysicians who go at their field too with either laborious involvement or deceptively clear and over-simplified inductions, answers being sluiced in for which no corresponding problems exist. I am sure there are rational psychology teachers who spend 80% of the class time on animal life, nerves, inner senses, etc., and 20% of the class time on freedom, immortality and the habits. One should not indict a science because the instructors fall short of an ideal.

And theologians inclined to criticize the efforts of the Social Ethician should consider that there is immense reason and coherence in all God wills and permits. Reasonable men, nourished on a reality that teaches at every step should not question too severely the insights which the mind by itself gets hold of. The Divine plan is fascinating. Intelligence can unfold much and it should be let do what it can do. With all the strange opposition between nature and grace there is complementarity too. This is too often forgotten.

Of course Father Sponga spoke of other problems besides that of Social Ethics in his article. Many of his points were admirably enlarged on. These should not be lost sight of. It is simply that positions strongly taken must be discussed in the same way. And each section of a thesis on rejuvenating the college philosophy curriculum must undergo careful scrutiny. This is a quick examination of Father's position on Social Philosophy with which I cordially beg to differ.

# Modern Language Programs in Jesuit High Schools

ROBERT J. STOWE, S.J.

The Science, Mathematics and Classical Language programs in our American Jesuit high schools have been subjected to close scrutiny for a long time now. Comparatively little has been done in this respect for the Modern Language programs. The questionnaire discussed in this article was sent out in the hope that it might illuminate the subject somewhat and give impetus to some needed improvements in our Modern Language training.

To discover something about what kind of Modern Language programs are being offered in our schools, the following list of questions was submitted to forty-two American Jesuit high schools, of which forty-one responded.

## *The Questions*

1. How many students attend your school?
2. How many students are enrolled in your Modern Language programs?
3. Which Modern Languages are taught in your school?
4. If no Modern Languages are taught, what alternatives are provided for boys who do not continue in Latin and/or Greek?
5. What method of Modern Language instruction prevails in your school? Traditional? Oral-aural? Combination?
6. How many members of your Modern Language faculty are Jesuit Priests? Jesuit scholastics? Non-Jesuit?
7. How many of your Modern Language faculty possess degrees or undergraduate majors or minors or less in the fields in which they are teaching?
8. Do you offer any more than two years of any Modern Language?
9. Do you offer any special programs in which classical honors, scientific honors, or Latin diploma students may acquire some Modern Language training?
10. How many of your Modern Language faculty have had some extended residence in a country whose language they teach?

In keeping with the tendency of our educational philosophy to attach less importance to the Modern Languages than to the Classical Languages, the Modern Language program is clearly not over-emphasized in our schools. Two of the forty-one schools reporting offer no Modern

Language program at all. Of the 26,941 students enrolled in the schools which reported Modern Language programs, 8,768, or about 34% are following Modern Language curriculums. The school reporting the highest ratio of Modern Language students had 58% in Modern Language programs, divided between French and German. The school reporting the lowest ratio, had only 11%, all enrolled in French. This variation alone, a difference of almost 40%, would seem to reflect too great a divergence in our own philosophy of the place that should be assigned to Modern Language training in an American Jesuit high school.

In all too few schools is any provision made for Modern Language instruction for boys in the classical honors, science honors, or Latin diploma curriculums. Only 19 of the 41 schools reported any attempt being made to provide Modern Language training for such students. Two schools reported such a program in preparation. One school has just dropped its program.

Besides this, few Jesuit schools make any effort to extend the period of Modern Language training beyond the consecrated two years. But one principal made the following remark:

Three years of Modern Language is optional, i.e. at discretion of the Principal. I would like to have all students begin (Modern) Language in sophomore year and thus have three years of the language. Two years is no longer enough.

Only nine schools now offer more than two years of a Modern Language. One school was offering three years of German, but will cut down to two. Yet another now offers two years of German, will boost to three in 1960.

From the questionnaire, we receive the following more detailed picture of Modern Language programs offered to classical honors, scientific honors, and Latin diploma students. Five schools require better students to take two years of French or German. One of these also requires all science honors boys to take three years of German. One school offers a three-year French course for both honors and scientific diploma students. Another offers two years of French for classical honors students. Still another starts the two best classes in second year with Greek or German as a fifth solid. The following comments from three schools are deserving of some special notice:

- 1) After first year, the best students are given Latin and Greek, the next best, Latin and French, the next best, Latin and Spanish.
- 2) We start 1A with French in the last quarter of their first year. We try

to get them to the stage where they can read No. 1 of the Bond Series during the summer on their own.

3) All students take four years of Latin, three years of Greek, and two years of Modern Language.

Still another school will begin requiring all classical students to take French in 1958.

It is encouraging to see that more schools are making an effort to widen the language experience of their better students. Undoubtedly the reason that many more do not do so is the lack of time in the schedule and of faculty members able to handle such programs. With few exceptions, the schools which offer these amplified programs are schools with over 500 enrollment, with presumably a larger faculty and longer school day. However, it is interesting to note that one of the smallest schools in the assistancy, with an enrollment of 187, offers a three-year French course for both honors and scientific students.

What languages are being offered in our American Jesuit high schools? Only one school offers any language other than French, German, or Spanish, i.e. Russian. In the eastern section of the country, French and German predominate; in the West, Spanish naturally assumes added importance. Two schools only offer a full choice of all three, fourteen offer French and German, seven French and Spanish, two German and Spanish. Four schools offer French only, eight offer only Spanish, and one offers only German. Thus twenty-eight schools offer French, nineteen offer Spanish, and twenty offer German.

It is certainly surprising that American Jesuits have not been quicker to realize the value of Russian in the light of the traditional objectives of our language training. In an article written for the recent Principals' Institute, Mr. Donald Shenkel, of Woodstock, called attention to some of the noteworthy merits of Russian. From the purely practical point of view, Russian is the native language of 110 million Great Russians, the second and official language of at least 100 million more, and the *lingua franca* of the whole satellite belt of Communism. Besides this, Russian is rapidly taking over the place once held by German in scientific and technological writing. Moreover the intellectual disciplines present in Greek and Latin are present in Russian also: the Russian declensional system, which comprises six cases, certain verbal aspects which have no equivalent in our Western tongues, its extensive use of participles, a fertile vocabulary. Finally the literary genius of Russia has produced a literature that stands second to none, either modern or classical.

From a survey of this kind, little can be learned about the quality of the teaching in our Modern Language courses. But a good deal can be

determined about the flow of Jesuit teachers into the high-school Modern Language field and the extent of preparation of those who are in it, both Jesuit and non-Jesuit.

For the 8,768 boys following Modern Language programs in the reporting schools, there are 120 Modern Language instructors, a ratio of 1 to 73. Of the total 120 Modern Language teachers, 83 are Jesuits: 36 priests and 47 scholastics; 37 are non-Jesuits. The school reporting the largest ratio of Jesuit priests to Modern Language students reported one priest for forty-six Modern Language students. Seventeen schools reported that they have no priest in Modern Languages; four reported that they have no Jesuits at all. Of the schools which have priests on the Modern Language faculty, the school with the lowest ratio reported 1 priest for 507 Modern Language students.

It seems to me that there are some implications of these facts that are fairly clear. A very high ratio of Modern Language teachers in our schools,—almost a third,—are lay teachers. Not many Jesuits seem attracted to the Modern Languages in high school, and there is the faintest suspicion that many of those doing the work are there simply because they were told to be, or simply while marking time before undertaking some other work, in their own minds, of greater moment. A very small number of Jesuit priests have found their way into the field. The major share of the burden has fallen on the scholastics who, after all, are just passing through the school, with consequent damage, in spite of their enthusiasm, to the continuity of the program. Presumably the inevitable result of this shortage of Jesuits in the Modern Language faculties of our schools is a lowering of the teaching level in Modern Languages, since we find it notoriously difficult to find qualified lay teachers who can maintain, in these classes, the discipline so essential to our system.

The reports received on this questionnaire regarding the academic preparation of the Modern Language faculty in our high schools perhaps provide the most fruitful source of self-criticism. Though we certainly have to agree with the Modern Language Association that the adequacy of a teacher "cannot be measured in terms of credit hours," it is nonetheless true that the equivalent of what can be learned in these credit hours must be gotten somewhere. There seems to be reason for serious doubt that our teachers are, for the most part, acquiring this knowledge either through credit hours or anywhere else. While only 38 of the 120 Modern Language teachers in our schools have had any extended residence in countries where their language is spoken, there are no PhD's on our high school faculties, only 7 Masters, and 26 majors. It is not to be wondered at that we have no PhD's in Modern Languages. At the same time, we should not blind ourselves to the fact that some school

systems have found teachers with this qualification to head their Modern Language departments. Apart from these Masters and majors in Modern Languages, our Modern Language programs are being conducted by 49 men who possess undergraduate minors in their fields, and 38 who possess less than this.

Such a state of affairs certainly seems open to some criticism. By way of comparison, it might be useful to examine the preparation of Modern Language teachers in the Denver area public school systems.

In the schools which responded to a similar questionnaire in the Denver systems, there are 4,314 Modern Language students. These students are taught by 54 Modern Language instructors—a ratio of approximately one teacher for every 72 students. But the preparation of these teachers, even in outlying districts, is far superior to ours. There is one PhD; there are 23 MA's, 17 undergraduate majors, 13 undergraduate minors, and *none* with less preparation than this. Twenty have had some extended residence in the country where their language is spoken. Thus 42% of these teachers have MA's, 30% have majors, 73% have minors, and 37% have some residence in a foreign country. By contrast, 6% of our instructors possess MA's, 37% possess majors, 40% possess minors, and 31% possess less than this.

Presumably there is no reason to believe that Modern Languages can be effectively taught by unqualified persons more than can other branches of the humanities. If Jesuit high school teachers are prepared by graduate study for the teaching of the Classics, Mathematics, and Science, they certainly ought to be so prepared for the teaching of Modern Languages. Yet the facts elicited in this questionnaire seem to indicate that we are making a step-child of our Modern Language programs by making them the last to receive our attention. There is certainly much to be desired when 33 schools report that they have no MA's in Modern Languages, 19 report no undergraduate majors, 12 report that their highest-trained Modern Language teacher holds only a minor, and 4 say that their Modern Language program is entirely in the hands of teachers with less training than this.

The fact that some of these teachers substitute for lack of formal credit hours by residence in a foreign country, or even the fact that they may be natives of the country where the language is spoken, does not necessarily compensate for the lack of advanced professional training in literature and language-teaching methods. We would not think of sending a teacher into a Latin class who had not read Caesar, but how many of our Spanish teachers have read *The Cid* or Cervantes, either in English or Spanish?

With regard to methods, the answers to the questionnaire indicate

that, for the most part, our schools still stand by the classical method of language teaching. Whether this is because we have not got round to investigating the merits of the oral-aural method, or simply retain a suspicion of it, is a matter for further investigation. But one suspects that the fact that it has not been extensively tried, except in one school whose language department was in the hands of a teacher trained in the Cleveland method, is closely connected with the fact that we do not have trained "speakers" of Modern Languages. The traditional method predominates in ten, and the remainder use a combination of both.

Space was provided on the questionnaire for any additional comments that school authorities felt like making on the question of Modern Language curriculums in our schools. Some of these comments are certainly worth considering for the needs they express on the part of people in Modern Language work for additional attention to their problems.

The correspondent from one school perhaps expressed the most notorious part of the problem when he said:

Here . . . (Modern Language) is strictly a fill-in course for those who are not capable of continuing Latin. It is required for the two low sections (out of four) in junior and senior year. These boys are the ones who have little language ability; hence they do not derive much profit from the course, easy as it is.

In my own narrow experience, it has been borne out that the Modern Language courses in some schools are looked upon, precisely as this teacher expresses it, as "fill-in" courses, by all concerned, administration, teachers, and students. Consequently, no one involved in them takes a professional attitude toward them. Whether or not this is true in the majority of Jesuit high schools is again a matter for further inquiry. But, if it should prove that the charge it true, then remedies for the situation are long past due.

Although it may be true that the boys who go into these courses are often boys with second-rate talent or second-rate ambition, they do not deserve a second-rate effort on our part, and should not be given a second-rate program nor a second-rate teachers.

From a more constructive point of view, the following comments were received:

. . . we need more French and Spanish MA's teaching in our schools—and preferably Jesuits. . . .

Why cannot the American Jesuits have a committee of Modern Language teachers—or something of the sort?

What seems to be needed, in the opinion of the three of us who are teaching

Modern Languages, is an assistancy-wide program designed to train teaching scholastics in the newer methods, particularly the oral-aural approach.

Besides much else, the information gained from this questionnaire seems to warrant the following observations:

An assistancy-wide program for the orientation of our Modern Language efforts seems to be in order. Whether a permanent committee or a national meeting would be the best approach is an undecided question. But it does seem that our Modern Language teachers feel a lack of guidance and organization which are present in other fields.

Objectives seem to be a mooted question at present. I would like to present Fr. Julian Maline's findings on this subject as delivered to the Principals' Institute last summer. Quoting from the Modern Language Association of America's statement of aims, Fr. Maline said:

The elementary language course, even at the college level (should) concentrate at the beginning upon the learner's *listening to and speaking* the foreign tongue. This is the best beginning, not only for prospective language teachers, but for all students, *whatever their objective.* (Italics Fr. Maline's)

The statement continues:

Learning to *read* a foreign language, the *third* phase of the hearing-speaking-reading-writing progression in the active and passive acquiring of language skills, is a necessary step in the total process. . . .

. . . Writing is the *fourth* stage in the acquirement of language skills.

Father Maline continues, synopsizing these objectives in the following way:

There can be no doubt about the objectives of language teaching for the Modern Language Association group. We may list six:

1. Ability to *understand* conversation in the foreign language at average tempo.
2. Ability to *speak and express ideas* in the language, with pronunciation and idiom readily understandable by a native speaker.
3. Ability to *read* the language with understanding and without conscious translation.
4. Ability to *write* what he can already say correctly in the foreign language.
5. Enlargement of the learner's horizon through the *introduction to a new culture.*
6. Increased *awareness of the nature of language* and a new perspective on English.

Is such a series of objectives feasible in our schools? Again, this should be matter for discussion on an assistancy-wide basis. But Father Maline offered these observations:

Of the absolute feasibility of our teaching modern languages in the new mode I think there can now be no questions, once we are convinced of its desireability. . . . There are, however, some major obstacles.

First, up to now, satisfactory textbooks and allied materials have not been available. . . .

The second major obstacles is the inadequacy of some of our teachers' preparation, which may be represented either by a lack of fluency in the language to be taught or by a lack of understanding of, or training in, the appropriate methodology.

Thus far, the thinking of one Jesuit administrator who has given a good deal of thought to the problem.

Our consideration of the Modern Language program should therefore begin with a definition of our objectives. Are they the same as or distinct from the objectives of the Classical Language program? These objectives having been laid down, the methods best-fitted to them ought to be outlined, and it ought to be decided whether or not we are going to give "language learning in the new key" a fair try. It ought to be pointed out to individual schools, besides, what steps they might take to spruce up their Modern Language programs. Above all, this assistancy-wide investigation ought to devote a good deal of attention to seeing what can be done about more adequate preparation for those who are to teach Modern Languages. It ought to investigate the possibility of residence in foreign countries for a sufficient period a time to gain some fluency in speaking the language. It perhaps should consider whether or not one of the scholasticates could specialize in training Modern Language teachers. It certainly should give some consideration to the means for elevating the standing of Modern Language teaching in the eyes of our scholastics, so that they will be attracted to the field and remain in it. Finally, it should look into the opportunities for teacher-exchange programs in other Assistancies.

There are certainly many other phases of the Modern Language programs which should be examined. I hope that this questionnaire has pointed out some of the main avenues for investigation. And I think that I express the desires of many other Modern Language teachers in the Assistancy when I say that we are waiting for more guidance and help in our field. I hope that it will soon be forthcoming.

# The Paper-Back in High School

JAMES W. SANDERS, S.J.

Not often does a high school principal smile at being run down in the hallway by one of his students. But Rev. R. J. Knoepfle, S.J., principal of St. Ignatius High School, Chicago, Illinois, did just that one day last fall. The reason: The young man with whom he collided had been so absorbed in reading a paper-back book while walking down the hall that he didn't see Fr. Knoepfle coming. The head on collision gave final, jarring proof that the school's latest educational advancement, a paper-back reading program for the entire student body, had succeeded beyond all expectations.

The program, briefly, is this: At the start of each year every boy is entitled to a total of from eight to ten paper-back books. The money for these books comes from an activity fee paid with the tuition. The teacher of each English class chooses the books to be read. He orders the books and distributes them to the members of his class. Each boy reads a copy of the same book at the same time. At the end of a given period of time the teacher gives a test on the book to the entire class. After this follows discussion on the book, frequently a composition on some aspect of plot or character development, and sometimes a study of new vocabulary words.

The advantages of this program, as judged by the enthusiasm of both teachers and students, has been so overwhelming that school authorities feel it to be one of the greatest educational steps forward the school has made in many years.

## *Forces Students to Read*

In the first place, the program forces students to read. This factor was the original motive in introducing the paper-backs. Previously each boy was required to read about eight books a year as part of his regular English course. The student selected these books from a list provided by the school. Usually he wrote a report on the book and received a grade as a result of the teacher's evaluation of this report.

The problem, however, was that many students made their book reports after reading a classic comic, a book digest, or another boy's book report. Reports were passed on from year to year and from boy to boy. Teachers knew this practice existed, but nothing could be done. Since each boy in a given class might be reading a different book, no common

test could be given. Attempts at individual tests for each student proved rather unwieldly. Some boys, juniors and seniors, admitted they had never read an entire book in their high school careers, indeed, in their whole lives. There were, of course, some good readers; but the majority, even otherwise good students, did little reading. Too many other interests engaged their attention. Television and movies, in particular, took the place of good reading.

But with the advent of the paper-back program, a teacher could give an objective exam on the book to be read, thus forcing the students to read it under pressure of failing that exam. In this respect, the program was successful from the start. Under pressure, the students did read their books.

### *Leads to Enjoyment*

However, the 'fringe benefits' of using paper-backs (as revealed in a questionnaire and in compositions about the program) soon pushed the original motive far into the background. Boys who had never read before took pride in having read a book. Further, reluctantly at first and then with growing enthusiasm, they began to answer their own arguments against reading: "I read the classic comic version, so why waste time reading the whole book." "I saw the movie; so why read the book." They began to realize that these arguments are not valid, that reading a classic comic does not bring them into intimate contact with the lives and problems of the characters, that they do not participate as fully in a comic or digest and therefore do not enjoy as much. They also began to realize that, while movies frequently add fresh insights, they always leave out far more that can be had from reading the book.

This new-found joy in reading generated so much enthusiasm that by the end of the first experimental year a questionnaire revealed that only 2.5% of the student body (25 of 1000 boys) disliked the program. Oddly enough, most of the dissenters were talented boys who had already been good readers. They objected to being told what to read. This objection had been foreseen by members of the English department, and had caused some concern.

### *Allows Class Discussion*

But this difficulty, too, has worked itself out naturally during the second year of the program, largely as a result of what most English teachers now consider the greatest single advantage of the program: organized class discussion on the books read. Students who already had a solid habit of reading now readily admit that class discussion, made

possible only by the fact that each member of the class has read the same book, has greatly enhanced their power to understand and appreciate the books read. The opportunity for class discussion also makes it possible for teachers to choose more mature books and to include books which might be objectionable without adequate explanation. Teachers can bring out values embodied in the books, and students can share one another's insights.

Thus, students who did not read before find themselves reading, enjoying, and understanding the best of the world's literature; students who were already readers are reading better books and understanding and appreciating them more fully.

#### *Encourages Further Reading*

Further evidence for the success of the program might be seen in the fact that many classes are asking to read more than their quota. In the second year of the program, by Christmas time several classes had read all the books paid for by the year's activity fee, then voted unanimously to finance their own reading program for the second semester. These classes will read from twenty to twenty-five books in the course of a single school year (at a cost of about 3.5¢ a day). Several teachers have also instituted paper-back lending library services, collecting a series of soft-cover books not given to the class as a whole, then lending these to individual students for extra reading and extra credit. By popular request the school's bookstore has also stocked a line of paper-backs not used in the regular reading program. Also by request of students, some teachers have given their classes lists of suggested paper-back reading for the summer months and for future life.

This, of course, suggests another unforeseen 'fringe benefit' of the program: Many students have begun their own libraries. They carefully guard and save the books from the reading program itself and add books of their own choice to this collection as their finances permit. They seem to be taken by the joy of possession; and the attractive appearance of most paper-back books adds to this joy. While these books may not be as durable as hard covers, if handled properly they do last, and provide an excellent opportunity to amass an inexpensive collection of the world's best literature.

The handy pocket size of these books has added another advantage. Teachers have found that almost the normal load of ordinary English homework—composition, grammar, vocabulary—can still be given, one reason being that most students find the reading enjoyable, and, therefore, not to be classified strictly as homework. Also, students carry their

books with them, reading at odd moments of the day otherwise wasted. It is a common sight all year to see boys in the cafeteria reading pocket books as they munch sandwiches. Since most St. Ignatius students travel considerable distances to school, many have developed the habit of reading on the bus. Some of the more eager have even been seen pulling out pocket books between halves of athletic contests. Finally, and not so desirable, complaints have come from teachers of other subjects who found boys reading English class pocket books during history, math, or language classes.

These teachers have countered, however, by instituting modified reading programs of their own. Many teachers in the history department now assign paper-back books to supplement the text. In the language departments also, boys are reading the classics of Greek, Roman, and Russian literature to supplement their textual studies.

### *Improves Writing*

As a result of the vast increase in the quality and quantity of the student's reading, English teachers have also noticed a marked improvement in writing. A sense of good English style, a feeling for idiom, a wider range of vocabulary seem to come as natural by-products of good reading. Some teachers have made explicit attempts to correlate the reading program with other objectives of the English course: encouraging the underlining (another advantage of the paper-back) and looking up of new words; making up lists of difficult words taken from each book read and requiring the students to know them; selecting striking passages for imitation exercises in writing; assigning compositions on character study, evaluation, and comparison, of books read.

### *Choice of Books*

The program as a whole has grown in popularity among the students to the point where the only objections ever raised are to selections of individual books sometimes made by individual teachers. In general, teachers have tried to select books combining high entertainment value with solid literary worth. The choices in some instances have not been well made, but experience is gradually ironing out these difficulties.

As the program progresses, the chairman of the English department is compiling a list of available and approved paper-back books, a separate list for each of the four years. (A bi-annual publication, *Paperbound Books in Print*, R. R. Bowker Co., makes this task considerably easier.) Each teacher makes his selections from this list.

The first consideration in approving books has been to eliminate any

book judged to be harmful to faith or morals. This has sometimes necessitated the exclusion of otherwise good books printed with suggestive, lurid, and even indecent covers, a practice which the paperback industry is, happily, gradually lessening.

The lists correspond to the objectives of the standard literature anthology textbooks still used in the school's English courses: English literature in fourth year; American literature in third year; training in appreciation in second year; enjoyment in first year. Thus, third and fourth year teachers have priority on the classics of American and English literature respectively. Within each year, of course, the choice of books depends upon the level of each class. Since all classes are grouped homogeneously according to natural talent and actual achievement, a more satisfactory selection of books on a class-wide basis can be made.

As should be evident from the following book lists, selections have been made heavily from the more widely reputed authors. Teachers have found that with the help of class lectures or discussions before, during, and/or after the reading of these more mature books, the majority of students can and do find them enjoyable, understandable, and profitable. Through these lectures and discussions teachers can also settle moral and ethical problems arising in certain books, problems which might otherwise render these books undesirable for the ordinary teen-ager.

This list does not include all books used in the program, but is meant to afford a generous sampling of those used in various years. Books marked with \* have been found well suited for the better students only; those unmarked are thought to be suited for all.

**FIRST YEAR:** *Kon Tiki*, Heyerdahl; *Beau Geste*, Wren; *Treasure Island*, Stevenson; *Tom Sawyer*, Twain; *Memoirs of Sherlock Holmes*, Doyle; *A Night to Remember*, Lord; *Hiroshima*, Hersey; *Don Camillo and His Flock*, Guareschi; *The Light in the Forest*, Richter; *Shane*, Schaefer; *Old Yeller*, Gipson; *The Adventures of Captain David Grief*, London; *Saint Among the Hurons*,\* Talbot; *Damien the Leper*,\* Farrow; *Ivanhoe*,\* Scott.

**SECOND YEAR:** *Great Short Stories of Robert Louis Stevenson*,\* *Huckleberry Finn*, Twain; *Mutiny on the Bounty* and *The Hurricane*, Nordhoff and Hall; *Robinson Crusoe*,\* Defoe; *David Copperfield*,\* Dickens; *Goodbye Mr. Chips*, Hilton; *The Black Arrow*, Stevenson; *Captain from Connecticut*, Forester; *The Last of the Mohicans*,\* Cooper. Second year reading can also be filled out, especially for the poorer readers, by books skipped in first year. While it is true that freshmen and sophmores generally favor fast moving action stories, teachers have found that some of the more solid but slower moving works mentioned above can safely and profitably be sandwiched in between the more melodramatic ones.

**THIRD YEAR:** *The Scarlet Letter*, Hawthorne; *Moby Dick*, Melville; *Great*

*Tales and Poems of Edgar Allan Poe; The Virginian, Wister; The Red Badge of Courage, Crane; The Turn of the Screw and Daisy Miller,\* James; Dods-worth, Lewis; The Sea Wolf, London; The Bridge of San Luis Rey, Wilder; The Late George Apley\* or Point of No Return,\* Marquand; The Pearl, Steinbeck; The Last Hurrah, O'Connor; Mr. Blue, Connolly; Great American Short Stories,\* Stegner ed.; The Sea Around Us,\* Carson (for training in good natural science reading); Thank you, Mr. Moto, Marquand; Magnificent Obsession, Douglas; Saint Among the Hurons, Talbot.*

FOURTH YEAR: *Jane Eyre, Charlotte Bronte; Rebecca, DuMaurier; William Shakespeare, Five Plays, Rinehart ed.; Oliver Twist, Dickens; Lord Jim, Conrad; South Sea Stories, Maugham; Beowulf; Gulliver's Travels, Swift; Tale of Two Cities, Dickens; Great Expectations, Dickens; Lost Horizon, Hilton; The Invisible Man, Wells; The Citadel, Cronin.* In addition to many of the above, fourth year advanced placement students read: *St. Francis of Assisi and St. Thomas Aquinas, Chesterton; Victory, Conrad; The Mill on the Floss, Eliot; The Picture of Dorian Grey, Wilde; Pride and Prejudice, Austen; The Return of the Native, Hardy; Great English and American Essays, Rinehart ed.; Eight Great Comedies; Johnson and Boswell Reader.*

Less advanced students of all years read the easier of the works mentioned above, fill in with works skipped in the earlier years, and in some cases add lower level but good reading mysteries, westerns, war stories, or human interest stories: *The Babe Ruth Story, Considine; Away All Boats, Dodson; The A.B.C. Murders, The Murder of Roger Ackroyd, Witness for the Prosecution, Hickory Dickory Death, Poirot Loses a Client, Agatha Christie; The Wright Brothers, Kelly; They Fought for the Sky, Reynolds; F.B.I. Story, Whitehead; The Amazing Adventures of Father Brown, Chesterton; Fear Strikes Out, Piersall; Submarine, Beach.*

HISTORY: The history department's paper-back program is still in the first stages of development. Books now in use are: First Year: *Christopher Columbus, Mariner, Morison; Napoleon, Ludwig.* Second Year: *Only Yesterday, Allen; John Adams and the American Revolution, Bowen; The Uprooted, Handlin; A Stillness at Appomattox, Catton.* Advanced Placement: *American History After 1865, Billington; The American Political Tradition, Hofstadter; Social Darwinism in American Thought, Hofstadter.*

LANGUAGES: Students of Latin read: *History of Rome, Hadas; Cicero and the Roman Republic, Cowell; Aeneid, Virgil; Imperial Rome, Tacitus; Confessions of St. Augustine; Roman Readings, Grant ed.* Students of Greek read: *Histories, Herodotus; Peloponnesian Wars, Thucydides; Seven Greek Plays; Odyssey and Iliad, Homer.* Students of a voluntary course in Russian language and culture read: *War and Peace, Tolstoy; Crime and Punishment, Dostoevski; The Portable Chekhov, Yarmolinsky ed; Lenin, Shub; The Russian Revolution of 1917.*

The fact that high school students are reading, enjoying, and appreciating books like those mentioned above, and asking for more of them,

seems to prove beyond doubt that the average high schooler is capable of good reading if he can be brought into contact with it. The wealth of highest caliber literature at the lowest possible prices and in the most convenient and persuasive form made available by a paper-back reading program can, perhaps, be the most successful means of establishing that contact, a contact destined to develop a solid appreciation of the finest in the world's culture.

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### **VOCATION BROCHURE**

THE JESUITS is the title of a new vocation brochure just put out by the New York Province. The brochure is the work of a committee of Theologians from Woodstock. It is very well done. Student Counselors or others who are interested in a sample copy, write to:

REV. WILLIAM T. WOOD, S.J.  
Jesuit Seminary and Mission Bureau  
39 East 83rd Street  
New York 28, N. Y.

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# Greek Tragedy—An Experiment

KENNETH W. BAKER, S.J.

Can high school boys put on a Greek tragedy in the original Greek, do a good job of it, and get somebody there to watch the performance? Certainly that is a legitimate question and, certainly, the majority of Jesuit teachers would be at first inclined to say no. I pondered that question for some time last December and finally came to the somewhat rash conclusion that my Second-year Greek students could carry off such a project with a fair hope of success. Anyway, confident or not, I can't remember too clearly, I decided to go ahead with the production of Sophocles' "Oedipus the King" in the original Greek.

How did it ever happen that I would even consider such a project? Well, it was December and we were moving along rapidly in our Greek text, so rapidly, in fact, that I saw that we would be finished with our book by the end of January. I hadn't planned things this way, but the boys kept absorbing more and more Greek and were able to take the Greek just about as fast as I was able to give it to them. While fishing around for something to keep the boys occupied and interested during the second semester, I lit upon the idea of putting on a Greek play in English sometime during Lent. I made this suggestion to the boys in mid-December. They received the idea with enthusiasm. There the matter lay for a few days. Shortly thereafter, however, we were discussing the matter in class and one of the boys came up with the astonishing question, "Mister, why don't we put on a play in the original Greek?" I was most surprised by this question and, to tell the truth, had never given the idea any thought. But, to my amazement, the suggestion caught fire in the class and the eleven boys under my guidance seemed to be in general agreement that they would like to go ahead with this project.

I let the matter rest there for a few days while I considered the possibilities of actually doing such a thing, since I had never heard of high school students staging a Greek play in Greek.

A day or two after the suggestion was made I happened to mention the matter at table to my fellow scholastics and asked them what they thought of it. Again I was surprised to find that they were all for the project and immediately I received a number of offers to help. This encouraged me so much that I decided that very night to go ahead with the project.

During the following Christmas vacation I studied the play over to

find out what revision, if any, would be necessary for our purposes. I decided to drop the choruses in Greek and substitute for them the English translations. By January 1st, I had our script in its final form—850 lines of Greek plus about fifty lines for the choruses in English.

When my students returned after the vacation I told them what progress I had made and asked for some volunteers to transcribe the script from the Greek text onto ditto stencils. Two boys immediately volunteered. They got the job finished in a couple of weeks. I ran the stencils off; they put the thirty-two sheets together; we were ready for the next step—going over the text in class with a view to understanding.

During the next month, February, we studied Sophocles' original text. The boys again surprised me with the quickness of their comprehension. By insisting that they have thirty-two pages down fairly well by the end of the month, we were ready to begin the actual rehearsal of the play by March 1st.

For the first two weeks we rehearsed only during the Greek class, which was in the afternoon. Of course, the reading of the lines went very slowly at first, but gradually the boys became facile at reading them and we were approaching the memorizing stage. At this point the whole project just about collapsed like a cement roof with no support. The star of the play had to go on a trip with the debate team and was gone for four days. Two more members of the cast got sick with the flu. The rest of the boys began to think the whole thing was hopeless, especially since they were all beginning to have difficulty with the memory.

I didn't know what to do. My only recourse was to Our Lord in prayer. I know that I prayed harder that night than I had for weeks. I was becoming as sceptical of the whole affair as the boys. However, after praying hard that night, I was again strengthened in my resolve to go ahead, and that I did. Thinking that boys are quick to undertake and slow to complete, I made a firm resolve to push them harder than ever. About this time the three boys who had been absent returned to school; after their return we added, in addition to the afternoon practice, an evening one from 6:30 to 8:00 p.m.

The rocky road was now behind us. As the play began to take shape the boys once again became enthusiastic.

I had set the date of the performance for March 28. But we were just getting rid of the scripts by the 25th so I decided to postpone the play for five days. I had the programs printed for April 2—that was to be the date of our performance and I told the boys there was no backing out now.

The dress rehearsal was set for March 31, two days before D-day. There were about thirty spectators for this performance, mostly Jesuits

plus a few girl friends of the boys in the play. This rehearsal turned out much better than I had expected it would. The boys truly threw themselves into their parts. The reaction of the audience was very favorable. And knowing Jesuits, I figured that if they thought it was good, it was quite likely that any other audience would like it too. From the few drama instructors who were present I picked up some constructive criticism on how to improve the play in parts. I took their advice, made some minor changes; now we were all prepared for the final performance.

There is something about reacting to an audience—I believe they call in empathy—that affects me and I know it affected my boys on that night. They were scared, since none of them had ever been on the stage before, and they were deathly quiet for at least half an hour before the play was scheduled to start.

With all the regular preliminaries taken care of, we were ready to start exactly on time. For the next hour and fifteen minutes I sat with the audience and watched the boys give forth with a performance that I never, in my wildest dreams, had supposed they had in them. The audience of three hundred people sat motionless for the full time. Never did they get weary and start rustling in their seats. The narrator in English kept them informed from time to time of what was going on and the boys by their actions and intonations conveyed the general meaning of the play to an audience that didn't understand a word of Greek. There were a few Jesuits there who could get most of the lines, but all the rest knew nothing of Greek. And herein lies the superb art of Sophocles—that an audience 2400 years after his time, of a different tongue, could understand his play in the original.

As the curtain closed on the final chorus the audience applauded spontaneously and enthusiastically. Originally I had planned on no curtain call because of the majesty and solemnity of the play. But the crowd kept applauding for about three minutes so I sent the boys out, one at a time, to receive the applause they so richly deserved. When the curtain calls were over about one hundred people came back stage and nearly mobbed the cast. I don't think I have ever heard as many superlatives as I heard that night. One university professor of the classics said that the play would be a credit to any university. The dramatics instructor from Gonzaga University was almost in tears over the play and had a hard time expressing herself on the subject.

And the boys! They surpassed all expectations. They really rose to the occasion and were five times as good as they were on the eve of the dress rehearsal. I confess that they amazed me and I had been working with them for over a year and a half. At the dress rehearsal my prompter had to help the actors at least twenty times. That night he gave about

six helps—and not one to the boy who played Oedipus and had over 400 lines of Greek!

The students from Gonzaga Prep who attended the play were amazed that they could enjoy it and afterwards were most enthusiastic in their praise of it. The majority of these were not Greek Students.

Now that the play is over and is a thing of the past, we look back upon it and upon all the work that went into it. We look back upon it and we feel that it was very much worthwhile. The boys who were in the play take great pride in the fact that they were able to do such a thing. I have tried to make them realize that being in such a play is of more worth to them in the long run than winning a letter at football or basketball.

Many conclusions could be drawn from the above. I will indicate some that have occurred to me.

First of all, as I indicated at the beginning, very often our boys can do very much more than we may give them credit for. I believe that what we have done is extremely unusual, but I also believe that there are other Greek classes in our schools that could do the very same thing. Secondly, I discovered that there were many more people interested in a project like this than I had supposed. I expected a crowd of between fifty and a hundred people. Three hundred came and many more expressed regret at not knowing about the play, even though we tried to get big stories on it in the local paper and the paper officials said that no one would be interested in a Greek play in Greek.

Next, high school students themselves, even the ones who don't take Latin and Greek, can be interested in a Greek play and even enjoy seeing it put on. Seeing such a piece of dramatic art can do much for our boys to bring about the humanistic training in them that we are striving for.

Finally, putting on a Greek play in the original Greek is a fitting climax to four years of hard work in the Honor-Classical Course for our boys who are the very best we turn out. Learning those many lines of Greek is certainly an experience that they will never forget—and an experience that they will cherish for many years to come. I know, for my part, that, by means of this Greek play, I have learned many things about high school boys that I probably never would have learned had I not encouraged them, struggled with them, and (if I may be so bold) succeeded with them.

# Latin and the Liberal Arts Objective

LEONARD A. WATERS, S.J.

Public school education and the N.E.A. have been receiving a merciless blasting in the few months since sputnik and the dramatic revelation of our second-rate intellectual training.

It would be a proud moment if we in Jesuit schools could simply point to a stringently intellectual curriculum in linguistic, scientific, and historical knowledge as the distinctive mark of our training in the midst of this furor. Instead, we must turn hastily away from curriculum to vague generalities such as atmosphere, spirit of study, spiritual outlook, in order to discover anything at all in which our system of education differs from the state schools. We have assiduously cultivated the same anti-intellectualism and bogus democracy as our public school rivals—and the denunciation of present-day studies falls upon our schools every bit as heavily as it does on the secular.

We have, of course, never frankly admitted our present utilitarian ideals of education as the public schools have. Theoretically, we have continued to pay lip-service to the liberal arts. But hard facts like the subjects in our curriculum have a way of revenging themselves upon those who would manipulate theory to their own ends. An obvious and practical example is the study of Latin in our curriculum. It is still there, indeed, but in the past twenty years it has become no more than a shell, a skeleton course, leading to a largely phantasmal A.B. degree in our colleges. In our high schools the same half-hearted compromise between theory and practice has become obvious. And since the book, *St. Ignatius' Idea of a Jesuit University*, by Fr. George E. Ganss, S.J., no less powerful an authority than that of St. Ignatius himself has been accepted for the utilitarian concept of a Jesuit education. The book has, rightly or wrongly, come to be a kind of tentative public statement of our apostasy from Latin study on the plea that it is no longer an effective tool for the conversion of souls.

What we have not realized is that we cannot stop with Latin in a movement like this. This sort of idea is contagious and, Jesuits being a logical species of creatures, it spreads inevitably through the whole of our Liberal Arts education. The practical result is that we have, with Latin, abandoned the whole outlook of liberal arts, and have espoused

like the state schools, the utilitarian training or entertainment of the whole mass of young Americans as our apostolate. We have kept the Liberal Arts college and we have absolutely no idea what to teach in it, what course shall be the keystone of its curriculum in place of Latin, what possible utilitarian end it is supposed to achieve.

More intimately, we have not calculated what effect this subtle utilitarianism has upon the Jesuit personnel in our schools. The first victims of our own utilitarianism are our own men. Jesuit training and Jesuit thinking has not until now been utilitarian. It has been concerned with tradition, cultural, liberal. And as long as liberal studies were honored in our schools we were prepared to teach in them and we had an ideal toward which we could aim: we could train young people to be intellectually (as well as spiritually) like ourselves in striving first for a knowledge that was meant to perfect our human nature. As soon as our studies utilitarian we quite logically discovered that we had nothing utilitarian to teach. We are *not* accountants or lawyers or stenographers or dentists or public relations men or journalists. We don't have a better mouse-trap to sell. There is no utilitarian subject that a layman cannot teach, and teach better than we can. We suddenly found ourselves teaching propædeutics courses under professional laymen in engineering, economics, education and a dozen other schools and departments. Or we found ourselves running a Newman Club for such departments. The accumulating effect, if I am not wrong, is the great rush toward multiplication of Jesuits in administrative capacity, and the corresponding emptying of the classrooms of rank and file Jesuit teachers. These same rank-and-filers are seeking other means of apostolate. We have, by the simple process of utilitarian thought, effectively walled ourselves out of our own schools.

Is all of this traceable to the simple fact that we have tacitly abandoned Latin teaching? Not directly. But in these matters the mills of the gods grind slow, but they grind exceeding fine. Latin is dropped, ostensibly, because it is impractical. Practical subjects are more in demand. Modern languages, for example, are practical; Latin is "dead". Well and good. Now, in how many of our institutions have the modern languages been strengthened by this change? How many Jesuits are now teaching modern languages instead of Latin? In my experience, there has been no strengthening whatsoever of Jesuit personnel in modern languages in the past twenty years. As far as I know, not one Jesuit teaches *any* modern language in any capacity from instructor up, in Marquette University today. Are we sincere? Did we really drop Latin because, like St. Ignatius, we saw a riper field for the harvest in practical modern languages?

But perhaps the switch from Latin was not to the modern languages, but to some other discipline as the keystone of our new curriculum? The vernacular has sometimes been suggested. Perhaps our new center of concentration is English? At once the same question could be asked: where do we find faculty strengths in English replacing the old Latin faculty? The fact is our English has suffered unspeakably from the loss of a Latin background, in content as in personnel. In higher studies in English, courses in philology comparative languages, and semantics have become essential. Latin is simply a pre-requisite for such study and the man with bare utilitarian knowledge of his own language only is so handicapped that he is not encouraged to continue in graduate studies. And even more seriously, the literature of England is effectively closed to the man without Latin. It was all—until the twentieth century—written by men trained in Latin. Its vocabulary, allusions, sources are so traditionally classical that our worst handicap in the full mastery of English literature will, in the years to come, be our ignorance of Latin. Even the secular schools, then, warn us that it is *not* practical to try to master English without Latin. As Professor Michael Moloney vigorously asserted in *America* a few years ago,

It is no secret that the young man or woman with a sound classical training has been, for a generation, a marked person in the graduate schools. Especially in the area of the humanities, but in other fields as well, learned professors are eager to work with young people whose secondary and undergraduate training has given them the tools to do the job of scholarship.

(*America*, April 16, 1955, pp. 77-78.)

Now that we make no pretense to scholarship in Latin, we are not aided, but actively handicapped in mastery of the vernacular.

But is it history, then, that has become the keystone of the new Jesuit liberal arts program? Or philosophy, or, in late years, theology? These have all been proposed but, as far as I know, not formally adopted by Jesuits. It is here that we are to find St. Ignatius's field ripe for intellectual harvest in American education? If we are honest with ourselves, we must admit that none of these fields has been really strengthened, or can be strengthened, by our loss of Latin. Here, as elsewhere in the liberal arts, it is not merely one subject, one course, that we have lost. Here, it is the tool, the key, without which we cannot, first-hand, enter into the past. Of course, it is evident that respect for tradition, culture, the past itself, has suffered in American public schools. You don't need Latin—and you don't need history, nor medieval philosophy, nor the Church, nor the Bible, to be a learned man in the American tradition. Are our ideals different? Do we sincerely feel that a sense of tradition *is*, and will al-

ways be, one of the marks of a man of wisdom? If so, then far from being "practical", we have thrown away not Latin only, but with it the key to the historical, philosophical, theological—in short, cultural—past of the Western world. Indeed, I am aware that a catechism-philosophy or a catechism-history can be taught in any language. If some one competent reads the documents and translates them for us, we can drill the conclusions into the students. This is not what I mean, nor what our Fathers meant, by the liberal arts. But in theology the blind reaching back into tradition without history, philosophy, or language, can be absolutely harmful to the Faith. An ordinary student—a dentistry student—told me, "Theology just upset my faith. I was and am willing to believe what Jesus Christ revealed, because I believe He is God. But when a teacher tells me that this is science and that he proves these things to me from texts, then I simply don't believe it. He is not God. He is asking me for an act of faith in his own knowledge; I can't get behind it. I don't know those languages."

We have not lost Latin; we have lost our key to tradition. This is my thesis. I am told that this is not St. Ignatius's view, that he was an utilitarian educator who would eagerly grasp our opportunity for practical education. Very well. If I am opposing St. Ignatius, I gladly submit. But then if we are not to be hypocritical, let us have the full blueprint of the new Jesuit college. Let us drop the pretense to a liberal ideal in which we no longer believe and which we no longer teach. Let our teachers be told what practical or utilitarian skill they need in the new Jesuit technical school. And for the future, what need is there of training Scholastics through eleven years (and more) in cultural studies. We can train an utilitarian body of priests in about half the time. As those know who teach the Scholastics, the intramural attitude toward learning has changed vastly since we have, even tentatively, adopted a "practical" view of our studies. Jesuits in special fields manifest a huge impatience that our young men are not being rapidly trained "to replace a \$10,000 a year professor." That attitude communicates itself instantly to young minds. In that atmosphere nothing *can* be taught but practical subjects. But by all means, let the utilitarians complete their work. We need to be told what St. Ignatius would choose in place of our liberal arts; it is a senseless waste to go through the motions of educating young men for a set of values in which the mature members of a province have lost confidence and for which they have, under hypocritical tolerance, nothing but scorn.

Meanwhile, we who have no stomach for such superficial technical training of Jesuits must say that we do not believe that it was or would be the educational ideal of St. Ignatius Loyola. Intellectually, we must

point out the dead-ends of derivative knowledge in every field to which it leads. But if the temper of the provinces is utilitarian, then it is stupid of us to do more than hope for the dawn of a better day. Let us act as a body and drop not Latin alone but the sham liberal arts program with it.

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*At present, when we speak in terms of praise or blame about the bringing-up of each person, we call one man educated and another uneducated, although the uneducated man may be sometimes very well educated for the calling of a retail trader, or of a captain of a ship, and the like. For we are not speaking of education of this narrower sense, but of that other education in virtue from youth upwards, which makes a man eagerly pursue the ideal perfection of citizenship, and teaches him how to rule and how to obey. This is the only education which, upon our view, deserves the name; bodily strength, or mere cleverness apart from intelligence and justice, is mean and illiberal, and is not worthy to be called education at all.*

—Plato in *The Laws*

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# An Allegory

ROBERT R. BARR, S.J.

You, twenty-four, a brilliant young scientist, have been selected by the United States Space Commission for a visit to Mars, on which has been discovered, after all, human life. Your mission is to establish friendly relations with the race, undertaking all the experiments necessary for what is sure to be an invaluable scientific research project. You supervise the equipping of your space-craft, the loading and storing of supplies and scientific equipment, and are rocketed into space.

From the first, your sojourn proves a pleasant one. Your landing is effected with maximum success; careful remote-control samplings indicate that the atmosphere is capable of supporting your life; the temperature is that of a pleasant spring day in Kansas. You step out onto firm land and into months of adventure.

You walk towards the nearest settlement, agape at the breathtakingly wierd beauty which surrounds you. The sky, hills, "trees," "grass," . . . are a riot of rich variegation. Your curiosity about the natives is soon pleasantly satisfied, and you settle down among them in their capital. They are gentle, cultured, intelligent, strong. They teach you their language, and become your pleasant assistants and companions.

Spring, summer, fall. The beauty of the autumn countryside draws you out for a Saturday hike with a well-known Martian lawyer. His interest in science and his appreciation of the beauties of nature have made him your most congenial companion, and together you enjoy the restful air of the green-glowing Martian twilight. Your command of his language is fluent now, and your day pleasant and easy.

On one point alone, you find, you and your interesting friend enjoy precious little meeting of minds. He seems unable to understand your references to the *colors* which greet your gaze. The Martian vocabulary suffers a puzzling dearth here. Wherever you remark a sweeping red, or a yellow blossom, or a many-hued fall forest, your companion's puzzled voice offers "bright" or "rich." You drop the matter.

Tired from your long hike, you retire with great good pleasure. Your eyes close. You breathe more deeply. The sounds of a peaceful countryside again greet the ears of your imagination, and you seem again to view in rich detail all the wonders of the Martian landscape which you have come to enjoy so thoroughly. You hear your friend's voice. You recall your strange conversational impasse. Your eyes open again. You turn over. "Why can't he talk *color*?"

You recall a snatch here, a phrase there—your fumbling questions, his nonplussed answers. Two and two make four. Your eyes are wide now. Your Martian friend saw nearly nothing of the beauty of his own country today. He is blind to color!

You recall that no Martian of your acquaintance has ever named a color. Your laboratory assistants are helpless before certain test-tube experiments. The only paint in their factories is an unattractive blue-gray protective coating for outdoor use. Four and four make eight. The whole race is color-blind.

And with an electrifying start, you remember a curious fact to which you have never before given any special attention . . . the fact that the pupils of the Martians' eyes are not clear, but yellow.

You spend the rest of the night pacing your bedroom floor. All weariness vanished, your wrinkled brow responds to the disheartening implications. No Martian has *ever seen color!* He has never seen red, green, blue, or even white. Everything is yellow. Bright, dark, yes . . . but always *yellow*. Why, he has *never even "seen yellow"!*—since he has never seen anything to *compare yellow with*, so as to *notice yellow as a color*. In short, he *does not know what it means* (1) to see red, (2) to see color, (3) to see yellow!

Fortunately, Uncle Sam picked a good man: physicist, chemist, linguist—surgeon. In the short space of six months you have developed a clear gelatin capable of replacing those yellow pupils. You explain the situation to the Martians. You set up operating rooms and prepare to receive the crowds.

But no one comes. Unable to comprehend your talk about "red," "green," and "color," the Martians, who DON'T KNOW WHAT THEY'RE MISSING, are apathetic and indifferent. They are UNWILLING TO TAKE THE TROUBLE, because they DON'T SEE WHAT'S IN IT for themselves.

Your friend the lawyer is a true friend indeed. With a real friend's trust in your assurances of a new life of wonder and pleasure, he submits himself to your surgical skill. The operation is performed . . . without any results.

Further investigation discloses that the retina of the Martian eye, trapped for immemorial ages behind an amber pupil, is sensitive only to yellow light. Late one night you close your notebook with a heavy sigh—your studies reveal that a few treatments with a plentiful drug will render the Martian eye sensitive to ONE MORE COLOR BESIDES YELLOW . . . but no more.

You resolve to do at least that. You set up a program that will enable each Martian eventually to get the surgery and drug he needs to see ONE OTHER COLOR BESIDES YELLOW.

YOUR DISCOURAGEMENT GRADUALLY GIVES WAY TO ENTHUSIASM. YOU COME TO REALIZE THAT THE TREATMENT WILL ENABLE THE MARTIANS TO (1) KNOW SOME OTHER COLOR; (2) THEREFORE APPRECIATE WHAT *color* IS, by seeing that there can be two; (3) THEREFORE APPRECIATE WHAT *yellow* REALLY IS AFTER ALL.

But which color to choose? Red? The most exciting of colors, and *so* different from yellow. *Easy* to appreciate. A real thrill. Green, or blue-green? Not so exciting—more difficult to appreciate—but, on Mars, *far, far richer!* Oh, the number of shades of blue-green in that Martian landscape! An *appreciative* eye will derive far more pleasure on Mars from these colors than from red.

That decides you. For eyes which are less sharp, less perceptive of subtlety of shade, less appreciative of richness, you choose the drug which will splash thrilling flares of bright crimson across the sight of the man who has known only yellow. IN SEEING HIS FIRST LITTLE PATCH OF RED, HE (1) COMES TO KNOW *red*, (2) COMES TO KNOW COLOR AS COLOR—(3) COMES TO KNOW, AFTER ALL THESE YEARS, *yellow!*

For more discriminating eyes, you choose the bluish-green. When you can, you personally accompany the subject to the breath-taking Martian landscape, and you thank God while you stand next to a human being drinking in, for the first time, the fifteen-thousand greens of the Great Forest—more calmly than the man to whom you showed red—but with far greater appreciation, pleasure, and value.

Some of the sharp-eyed Martians, having spoken with friends who were given red, insist on that color. Nothing doing. You give them their blue-green because you know better—and they are grateful for your choice ever after.

Some of the weaker-eyed Martians want blue-green, because, as you have explained to the nation, this color is more worthwhile in itself. You tell them sympathetically that the many shades of green on Mars would be too subtle for them—GREEN WOULD BE TOO DIFFICULT for them to see—God has not seen fit to give them sharp eyes—and they must accordingly content themselves with red. They humbly agree, and love and appreciate the color you have chosen for them.

And everybody lives happily ever after.

The case is somewhat similar with *language*. Language is the eye of all intellectual endeavor. Just as the body learns *itself* and all its *surroundings*, and *how to operate*, through its *eyes*, so also the mind needs a genuine insight into *language* to develop its *own* thoughts, to grasp the thoughts of *other* men, and to *operate* with full human efficiency throughout life.

That is,  $\frac{\text{eyes}}{\text{body}} = \frac{\text{language}}{\text{mind}}$ . Language is as important as eyesight!

The Martians, able to see only *one* color, in a way saw really *none*. A man who knows only English is LANGUAGE-BLIND.

Seeing only yellow, the Martian (1) missed the fun of *red*, (2) missed the fun of *color as color*, (3) really missed the fun of *yellow!* And yet, didn't know what he was missing, and didn't mind!

Similarly, the man who knows only English (1) misses the fun of *Spanish*, (2) misses the fun of *language as such*, (3) gets little relish even from English! And doesn't know what he's missing.

*Just a glimpse of just one* other color corrected, in a partial way, all three of the Martian's "misses." **JUST A LITTLE OF ANOTHER LANGUAGE, DONE CAREFULLY AND WELL, WILL CORRECT ALL THREE OF your MISSES!**

A careful study of Spanish or Latin, even a brief one, will show you manners of expression you've never seen. (A thorough study of a foreign language—through several years—is much preferred. But a short study will help.)

You will be surprised to find things in another language that *just aren't in yours . . .* things you couldn't possibly have guessed. This is like seeing another color for the first time.

IF YOU HAVE A CHOICE of what language to learn—which to choose? Well, which color did you choose for each Martian? You matched it with his eye-ability. Similarly, your school matches your language with your intellectual ability . . . for instance, *Spanish* has the advantage of being easier and quicker than the classical languages; it is like *red*—it provides a thrill, almost a shock. You speak it a little the very first day. You get an immediate insight into those three things you missed. It has the disadvantage of not being as *rich* a language as Latin or Greek—Latin and Greek are like the blue-green of the hillside, and you can go farther in language-appreciation with them; but they suffer from the disadvantage of being harder and slower. They are only for better students.<sup>1</sup>

NOW WILL YOU READ THE STORY AGAIN, LOOKING AT EACH DETAIL FOR ITS APPLICATION TO THE LANGUAGE-PROBLEM YOUNG AMERICANS HAVE? THANK YOU!

Don't be like the Martians who weren't interested in a new color because they didn't know any better. And don't be like the Martians who didn't like the *particular* color that was good for them.<sup>2</sup> Throw yourself into the study of the language you are taught, with confidence and enthusiasm. You will be richly rewarded.

<sup>1</sup> These are expected to get the easier languages (usually based on Latin) later if they need them.

<sup>2</sup> But don't expect quick results, either! Latin is not got by surgery.

## News from the Field

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STUDIES: The Fund for the Advancement of Education of the Ford Foundation has awarded \$25,000 to support a newly established honors program at the *Boston College School of Education*. The grant covers planning, research and evaluation of a program that features an honors seminar in which senior students will guide the discussion of sophomores.

The new honors program is designed to produce better students and better teachers who may meet the growing demand for college teachers and teachers of gifted students.

Dr. Gerald McDonald of the *Boston College School of Education* will direct the honors seminar. At present, twenty-seven sophomores and juniors are participating in the seminar.

This is the second grant to the school for support of honors programs within the past year. Currently an honors program in the College of Arts and Sciences is operating with a grant from Carnegie Foundation.

The Carnegie grant of \$85,000 makes it possible for Boston College to expand its programs for the advanced placement and early admission of able and ambitious students who want to proceed as rapidly as possible with their professional preparation. An Office of Special Programs has been established to supervise and counsel all students following distinctive programs of study.

All academically talented students in the College of Arts and Sciences will be invited to join an honors program. Students in this program will take part in special seminars devoted to a study of Eastern as well as Western cultures and explore special projects under tutorial guidance. They will be allowed to enter advanced courses without fulfilling the usual pre-requisites and given every opportunity for the pursuit of excellence.

- The Ford Fund for the Advancement of Education has made a \$25,000 grant to the Department of Education of the Boston College Graduate School for initiating a new master's degree program for elementary school teachers. The unique feature of this new program is that elementary school teachers will take half of their graduate studies in specially designed courses in science and the liberal arts.
- Fordham College has announced that, in cooperation with the Department of State, it will undertake a program providing a junior year

of studies at the Universidad Catholica in Santiago, Chile, for students from the college and neighboring institutions.

Ten partial scholarships amounting to approximately \$750 each have been made available to the program by the State Department, which will conduct a five-day briefing meeting in Washington beginning March 30 for participating professors and students.

To extend this year from May 1 to February 1, 1960, the program will include courses in Spanish, economics and sociology and, for Catholic students, philosophy. A research paper will be required from all students upon completion of the program.

The students will be accompanied on the trip to Chile by Professor Jose Nieves of the Modern Language Department of Fordham College. He will remain with them as a mentor until September when his duties will be assumed by a member of the faculty of the Chilean university.

• Inauguration of a program of faculty fellowship awards has been announced at Fordham University. The program supersedes the university's system of sabbaticals.

Awarding of the fellowships will be determined by a proposed project's "potential for strengthening the academic effectiveness of the individual, the department and the school of the candidate." Projects will be supported by grants of half or full salary, depending upon the duration of the leave, for periods up to two terms and a summer. Additional compensation for expenses connected with the project will be provided whenever possible.

Faculty members who have completed three successive years of full time teaching at the university are eligible for participation in the program. Under the previous system, six years of service were required for eligibility for a sabbatical.

• Some three hundred participants from the United States and twenty-four foreign countries gathered at Georgetown University on November 20, to witness a demonstration of the university's machine-translation project on closed-circuit television.

The visitors were delegates to the International Conference on Scientific Information, sponsored by the National Academy of Sciences, the National Research Council and the American Documentation Institute.

Georgetown's machine-translation project, conducted at the university's Institute of Languages and Linguistics, has been in operation since 1953. The first demonstration was made in January, 1954, at World's Headquarters of the International Business Machines Institute, when Georgetown linguists and IBM scientists combined forces to accomplish

the first translation of Russian sentences into English by mechanical means.

In the November demonstration, Russian texts in organic chemistry were the basis of the demonstration. The Georgetown machines can handle a vocabulary of some 5,000 entries. The program also included an explanation of lexicon collection and syntactic rearrangement.

For the past three years, machine translation at Georgetown has been operated under substantial grants from the National Science Foundation. At the present time, the university linguists are working on translation of physics and chemistry texts from French, German and Russian. Preliminary experiments are being conducted for translation from English into Chinese and Arabic.

The principal objective of machine translation is to make available to scholars the massive backlog of scientific and technical material from other countries which, because of the language difference could never be studied before.

A group of forty-five freshmen in liberal arts entered Marquette University's new superior student program at the start of the February semester.

The program offers individualized curricula, increased faculty guidance, directed reading, lectures and seminars and will be expanded each February to include the upper five per cent of the freshman class.

In addition, freshmen entering Marquette from advanced placement programs in high school will be admitted to the new program at the start of their first semester.

Students who enter the program will be expected to continue through their senior year and to meet standards that satisfy their faculty advisers. They will attend classes with other students but their courses of study will be determined by their needs and abilities.

• A revised graduate program in education will go into effect at Marquette University at the start of the 1959 summer session with an increased number of required courses for the master's degree.

Certain courses will be required within each specialty, in addition to basic courses in educational philosophy, psychology and research for all degree candidates.

Marquette offers the master of education and master of arts degrees through the education department, with eleven areas of concentration including classroom teaching, supervision, administration, guidance, personnel, research, psychometry, reading, and audio-visual.

After twelve semester hours, graduate students will be examined on principles of educational philosophy, psychology and research. A second

examination, at the end of the program, will cover the area of concentration.

The new program includes oral presentation of research papers in the final seminar. A thesis is required for the master of arts degree. In addition to the required professional courses, high school teachers will take at least nine semester hours of their teaching subject.

- A transfer of the Marquette University College of Engineering from the quarter to the semester system will take place at the start of the September semester 1959.

With the change to the semester system, the engineering college will begin to integrate classes with the College of Liberal Arts.

Integration of freshman classes will start in September in English, theology and physics and will proceed as rapidly as possible to include chemistry and mathematics.

The upper three years will not integrate immediately. Marquette's co-op program with industry will be adapted to the semester system.

- A minor in Slavic studies has been approved for the 1959-60 academic year at Marquette University and will include upper division courses in history, political science and sociology. The minor will not require the study of a Slavic language.

Conversational Arabic was added to Marquette University's adult education program for the spring term starting in February.

- Establishments of degree programs in anthropology at Saint Louis University and changes of the name of the Department of Sociology of the College of Arts and Sciences to the Department of Sociology and Anthropology were announced recently.

The enlarged Department of Sociology and Anthropology, under the direction of Dr. Clement S. Mihanovich, offers for the first time this year the bachelor of science and master of arts degrees in anthropology.

The university has for some years offered a full program in sociology leading to the doctor of philosophy, master of arts and bachelor of science degrees. Although there is as yet no doctoral program in anthropology, anthropology will qualify as a minor in other doctoral programs.

Among the new courses offered are: Physical Anthropology, Introduction of Archaeology, Studies in Culture, Studies in Evolution and Race, Anthropological Theory and Field Research, Seminar in Area Research, Applied Anthropology, Readings in Human Biology.

- This semester the University of San Francisco is permitting carefully screened, superior high school seniors to take three college-level courses

for credit. The program is designed for the gifted and likely-to-be-bored student who wants to complete his education more rapidly. The courses include A Survey of Western Civilization; The History of the United States; and Analytic Geometry and Calculus. Students will attend 8:00 a.m. classes at USF prior to reporting to their respective high schools to complete their regular daily studies. Two high schools are participating in the program.

• A revolutionary development in the language requirement and the teaching of languages was announced recently by the University of San Francisco. Beginning with the 1959 freshman class, students in the Colleges of Liberal Arts and Science must demonstrate the following language skills in order to obtain an undergraduate degree:

1. Ability to *read* and *comprehend* a normal prose passage;
2. Ability to *write* a foreign language and *translate* a normal prose passage from English;
3. Ability to *speak* a foreign language (with a pronunciation readily understandable to a native on a non-technical matter);
4. Ability to *understand* a spoken foreign language (of a non-technical nature).

“Future University of San Francisco students will be the beneficiaries of the new language requirement,” Rev. John F. X. Connolly, S.J., said in announcing the new pre-requisite for a degree. In discussing the new development, Father Connolly, USF president, said that it was an attempt of the university to correct a recognized weakness in the American educational system. He pointed out that higher education in this country has been often criticized for its failure to produce students who have a proficiency in at least one foreign language. “In the modern world of international-living, it is no longer sufficient for an American to know only his native tongue. The knowledge of a foreign language is essential for a college graduate today,” he said. Father Connolly pointed out that although the study of foreign language has always been in USF’s curricula, the requirement has been expressed mainly in terms of courses or credit hours. He stated that the administration and faculty of the University of San Francisco, like so many of their colleagues throughout the country, were not satisfied with this requirement. Consequently, the Language Department, under the chairmanship of Professor Luigi Sandri, was requested to study the question of the present language requirement.

The Language Department, as a basis for its recommendations, agreed with the Foreign Language Program of the Modern Language Association that students should have a "reasonable proficiency in the use of at least one foreign language," and that reasonable proficiency in modern foreign language means certain abilities in understanding, speaking, reading and writing of a non-technical nature. However, the Language Department considered the design and construction of a language laboratory a necessary means to accomplish the desired results: the four-skills of understanding, speaking, reading and writing.

Therefore, under the direction of Father P. Carlo Rossi, S.J., a member of the faculty and noted linguist, the university constructed a \$40,000 electronic language laboratory now ready for operation.

Located in the Liberal Arts Building, the electronic language laboratory is able to handle sixty students every hour. Each of the sixty booths is equipped with dual turntable, earphones, microphone, intercommunication system with central control room, and sectional control posts.

This ultra-modern laboratory will allow the university to change its language class schedule. Students will now attend class only two hours per week instead of the traditional four. Four hours each week, however, will be spent in the laboratory. Two of these hours will be under the supervision of a member of the Language Department.

The electronic language laboratory will allow each student to proceed in his language study at the level of his own ability. Dual turntables allow the student to listen to the master record as many times as he thinks necessary, to repeat and record on his student record until he has perfected the understanding, speaking, reading and writing of each lesson.

- Xavier University, Cincinnati, has announced the formulation of a Management and Executive Development Program for Public Administrators beginning in April. The program will be limited to federal, state, county, and municipal employees. It will be divided into three categories, the first dealing with various advanced concepts of administration as a field of study and as a field of professional activity. The second category will take up techniques of administration. The third will pertain to developmental workshops designed to develop essential skills for the administrator and manager.
- The current semester is the first in which students at Xavier University, Cincinnati, have been accepted in the new concentration in hospital administration within the Master of Business Administration program.

## GRANTS AND GIFTS

- Boston College reports a \$37,500 Ford Foundation grant made in support of television programming, a \$2,000 Coe Foundation grant for the history lecture series, and a \$32,000 federal grant to the College of Business Administration for a special study of the New England Fishing industry.
- The Boston College School of Nursing, largest collegiate nursing school in the nation, announces several grants: the Scholastic Fund Grant of \$24,000 for the graduate nurse scholarship program; a \$30,000 federal grant for a public health nursing training program; and an \$11,667 federal grant for a mental health program. A \$125,000 grant from the U. S. Public Health Service is to be used for traineeships for professional nurses to prepare them for leadership positions as teachers, administrators and supervisors of schools of nursing. The Graduate School of Arts and Sciences received a \$100,000 federal grant for the Nurses' Master's program.
- The Creighton University School of Medicine has received its second full-time contract for the federal program, Medical Education for National Defense. Value of the contract is \$11,000. Integrated throughout the medical curriculum, the program brings advanced knowledge of the care of mass casualties through lectures at the School of Medicine by authorities from outside Omaha and by sending members of the medical faculty to specialized meetings.
- Studies of bone changes that take place in patients paralyzed and immobilized as a result of polio will be conducted at Creighton University, supported by a grant of \$13,505 from the March of Dimes funds. Another March of Dimes grant of \$56,975 has been made for the support during the current year of the Poliomyelitis Respiratory and Rehabilitation Center at Creighton Memorial-St. Joseph's Hospital.

Dr. B. J. Koszewski, Assistant Professor of Medicine at the Creighton University School of Medicine, has received from the Public Health Service a \$6,944 grant continuation for study directed toward leukemia and related disorders of the blood.

Discovery that a common antibiotic, tetracycline, concentrates in tumor tissue is being studied by a resident physician and a Creighton University medical professor for possible use in cancer detection. Dr. John F. McLeay and Dr. Benedict R. Walske are conducting their studies under a three-year \$20,000 grant awarded the Creighton University School of Medicine by the United States Public Health Service.

- Dr. Charles M. Wilhelmj, Director of Research for the Creighton University School of Medicine, has received a research grant of \$3,300 from the American Heart Association to continue his study of sympathectomy as a possible solution to the relief of hypertension.
- The administrator of Creighton University's Biology Department has been awarded a two-year \$6,600 equipment grant by the National Science Foundation. Dr. Allen B. Schlesinger said that this non-medically allied grant will be used to further his study of chemical control of embryonic development.
- Grants amounting to approximately \$150,000 were awarded to Fordham University to support research in the physical sciences during the current academic year.

A \$16,433 grant from the United States Public Health Service finances studies in the chemical basis of DDT toxicity. A two-year grant of \$14,800 from the National Science Foundation supports basic research entitled "Electron Correlation in Atoms and Molecules," under the direction of the Rev. Joseph F. Mulligan, S.J., Chairman of the Department of Physics. Dr. Daniel Ludwig, Professor of Physiology, has received a three-year grant of \$30,000 from the National Institutes of Health for studies of the biological effects of parental age as observed in insect life.

Among other donors of grants for the current year are the Atomic Energy Commission, the United States Air Force, the Petroleum Research Institute and the Research Corporation.

The Fordham University Psychology Department has undertaken a U. S. Navy-sponsored study of visual distortion to determine its sources and to measure their effects. The study is conducted by the Rev. Richard T. Zegars, Associate Professor of Psychology at the Graduate School of Arts and Sciences, under a one-year grant of \$13,250. Findings will be used as guides in the design and construction of training apparatus for use by Navy training personnel.

- Under a U. S. Government grant of \$75,000, Fordham University has embarked on the preparation of summations and abstracts of available Russian medical literature for use by members of the medical profession. The project, believed to be the first attempt in the United States to prepare digests of medical literature from the Soviet Union, will be administered by the Rev. Walter C. Jaskiewicz, S.J., Director of the Institute of Russian Studies. Areas to be reported on at Fordham in coming months include basic protein research, infectious diseases, public health,

neuropsychology, physiology, radiology and lipid metabolism. Reports will be distributed to medical schools and medical libraries.

• Fordham University, which has the second largest enrollment in the master's degree program among the sixty schools of social work throughout U. S. and Canada, has received a grant of \$64,840 from the National Institute of Mental Health for research in its School of Social Service. More than 50% of second-year students major in psychiatric social work.

**\$20,000 AEC GRANT:** A one-year grant of \$20,000 has been received by Fordham University from the Atomic Energy Commission in support of research in kinetics, thermodynamics and structure of chelate reactions and compounds.

The research is being conducted by Dr. *Michael Cefola*, associate professor of chemistry and Dr. *Phillip S. Gentile*, assistant professor of chemistry.

With the receipt of the new grant, AEC grants in support of research conducted by Dr. Cefola now total in excess of \$100,000.

• Georgetown University has received \$411,600 in grants over a three-year period from the National Science Foundation for basic research in mechanical translation under the direction of Professor Leon E. Dostert, Director of the Institute of Languages and Linguistics.

• A \$105,000 grant to Georgetown University Hospital by the John A. Hartford Foundation of New York City covers a three-year period and will be used for research at the Medical Center. Half of the grant is to be used for the development of artificial kidney techniques and for the employment of the artificial kidney as a regional community service. The balance of the grant will be used for the investigation of abnormal fat metabolism and its intimate relationship to the development of acute and chronic pancreatitis, atheromatous diseases of the blood vessels and various forms of hyperlipemia.

• The Georgetown University School of Medicine has raised \$200,000 to match a grant of the same amount by the Commonwealth Fund.

• The personal library of the late Herbert B. Elliston, formerly Editor of the *Washington Post*, was willed to Georgetown University Library. Nearly 2000 volumes dealing with the history, economics and foreign relations of the Middle and Far East areas were received.

- At Georgetown University, Dr. John Young, Assistant Professor of History in the Graduate School, last spring received a \$25,000 grant from the Ford Foundation for a study of the South Manchurian Railway in China. Dr. Young left for Japan in July to begin his work, remaining there for the summer and resuming his teaching post at Georgetown for the 1958-59 year. He will return to Japan for the following year to complete his study.

Dr. Theodore Koppanyi, Professor and Chairman of the Department of Pharmacology at the Georgetown University Medical Center, has received an award to participate in the International Educational Exchange Program under the Fulbright Act. He is lecturing in pharmacology at the Hebrew University, Jerusalem, Israel, during the current academic year.

- Loyola University of Chicago reports a \$128,000 grant from Loyola alumni for restricted and unrestricted educational purposes, a Moot Courtroom through the generosity of their law school alumni, and a \$50,000 grant from the Robert R. McCormick Charitable Trust for a special lecture hall in the school of law. Among the contributions to the university to maintain the quality of teaching and research, the "Businessmen for Loyola" group secured \$225,000 for the unrestricted needs of the university.
- Loyola University's School of Nursing has received a \$13,200 grant for its supplemental program of psychiatric nursing from the Sealantic Fund, Inc., established by John D. Rockefeller, Jr.
- MARQUETTE MEDICAL SCHOOL: A five year grant of \$225,000 to the Medical School's Psychology Department has been made by the National Heart Institute of the United States Public Health Service. The chairman of the Psychology Department, Dr. James J. Smith, said that the grant would be used for awards ranging from \$1600 to \$2400 annually to help finance research training of advanced students and physicians. The fellowship will be administered jointly by the Graduate School and the Medical School.
- St. Joseph's College, Philadelphia, has received a grant from the Atomic Energy Commission based on a graduate level laboratory course submitted to the commission by Dr. Joseph A. Feighan, Professor of Radiochemistry. New equipment to be purchased through the terms of the grant include geiger counters and scalers, a scintillation spectro-

meter, and a 1,000 Curie Cobalt-60 source to be used for irradiation studies.

• The School of Medicine at St. Louis University has received a grant of \$250,000 to establish a program of diagnosis and treatment for mentally retarded children at the Cardinal Glennon Memorial Hospital for Children. The grant, from the Children's Bureau of the Department of Health, Education and Welfare of the U. S. Public Health Service, will provide \$50,000 annually for five years. The program, under the direction of Dr. James P. King, Director of the Department of Pediatrics, will be correlated with the Bureau of Maternal and Child Health of the Missouri Division of Health.

• A grant of \$62,000 from the Rockefeller Foundation and a \$25,000 grant from the Atomic Energy Commission are making possible a four-year student program in radiobiology, designed to keep pace with development in the field of nuclear fission and associated hazards to the nation's health, at Saint Louis University's School of Medicine. The program will be administered by a committee under Dr. Edward A. Doisy, Nobel Prize winner and director of the Department of Biochemistry. Also in the School of Medicine, a food irradiation project to determine whether canned beef subjected to radiation will be fit for human consumption, was undertaken at the request of the surgeon general of the Army which has allotted \$40,000 for the investigation.

The United States Public Health Service has awarded the Department of Microbiology of St. Louis University \$105,407 in the form of a new five-year research grant and two grant renewals. Dr. R. Walter Schlesinger, director of the department, and Dr. Thomas M. Stevens, instructor in microbiology, have been awarded a grant of \$78,017 for a five-year study into the growth of mosquito-transmitted viruses in cultures of insect and mammalian cells.

A \$7,500 grant to finance research in the field of Geophysics was awarded to St. Louis University by the Shell Companies' Foundation. A spokesman for the Institute of Technology said that the grant would be applied to a continuing study of earth vibrations from small explosions. Dr. Carl Kisslinger, assistant professor of geophysics and geophysical engineering, is director of the project.

• An Atomic Energy Commission grant of \$20,860 enables Spring Hill College, Mobile, Ala., to develop the areas of atomic and nuclear physics and expand into the new subject of neutron physics.

- The University of San Francisco has been awarded a grant of \$15,000 by the National Science Foundation for the support of basic research entitled "Stereochemistry of Cyclitols" under the direction of G. E. McCasland, Department of Chemistry. Dr. McCasland's grant is of two years duration. Dr. McCasland's research in "cyclitols" is linked to the well-known vitamin *Inositol* and may be of importance to the advancement of medicine.
- The University of San Francisco has been awarded a \$91,222 grant toward construction of "health-research facilities" by the U. S. Department of Health, Education and Welfare.

University officials said the money eventually will be used to construct a new College of Science building which was included in UFS's long-range development plans announced in 1947. The building will house various departments of science which are now in the Liberal Arts Building.

"This grant is a vote of confidence by the Government in the University's role in meeting some of the nation's science needs," Rev. John F. X. Connolly, S.J., USF president, said in announcing the award. The grant was awarded to purchase equipment and materials to be used in a nuclear energy technology training program; according to its provisions, this equipment must be used for educational rather than research purposes.

- Xavier University, Cincinnati, has received a grant of \$3,025 from the Petroleum Research Fund of the American Chemical Society. The project covered by the grant involved the synthesis of a series of heterocyclic compounds and subsequent determination of their heats of combustion.
- PERSONS: Rev. Raymond York, S.J., Chairman of the Classics at St. Peter's Prep, Jersey City, New Jersey, was one of the first recipients of the new award to be awarded annually by Princeton University called the Princeton Prizes for Distinguished Secondary School Teaching in New Jersey. Father York, the only representative of a Catholic school, was granted the sum of \$1,250 and a citation for his consistent and excellent contributions to the field of secondary education and his influence on his students.

MAN IN THE NEWS: *Dr. William John Thaler* has been described (by someone very close to him) as the sort of fellow who does not care much about what other people think, so long as he is convinced he is right.

Fortunately, the 33-year-old scientist is also the sort of person who happens to be right most of the time—at least when it counts. It counted—really counted—twice in the course of a year. And both times he was right.

The first time was in the summer of 1957 when he had an idea about detecting distant nuclear bomb tests and missile firings with radio signals. The odds were long, but he was convinced his idea would work.

He also managed to convince a number of other scientists, many of them older than he. Before the end of the year, Dr. Thaler's long shot came in. Project Tepee was a success.

The second time his convictions were put to the test came about a year later.

He was coordinating Project Argus, surely one of the biggest and most ungainly scientific experiments ever performed.

Every decision he had to make on the high-altitude nuclear explosion was crucial: about the weather, about launching an unbalanced rocket from shipboard, about timing the atomic explosion so that it would detonate at the correct altitude to cloak the earth in the predicted shell of electrons.

Project Argus, too, was a success.

About the best accounting his colleagues are able to give for this kind of a record is, as one phrased it:

"Bill just seems to operate by the philosophy of taking the appropriate action, and it seems to work very well."

Dr. Thaler was born and grew up in near-by Baltimore. He attended Loyola High School, mixing ancient languages and tennis.

He was a little stronger in tennis, enough so to win the Maryland state doubles championship five times with various partners.

Switching from languages to science upon entering Loyola College, Dr. Thaler had apparently found what suited him best.

He went on to take masters and doctors degrees, both in physics, at Catholic University of America here. That was where he met Mrs. Thaler, who was studying art.

Dr. Thaler did his graduate work in ultrasonics and in 1951 joined the acoustics branch of the Office of Naval Research. A year later, he transferred to the field projects branch, which he now heads.

Primarily interested in nuclear weapons effects, Dr. Thaler participated in the test of the first hydrogen bomb. He has worked on every nuclear firing since then at Nevada and Eniwetok.

**BUILDINGS: BROOKLYN PREP:** The contract for construction of the new building has been awarded. The work will involve major

changes in the present buildings, including eight new classrooms and a swimming pool where the present gym and basement locker room are located.

**JESUIT HIGH TAMPA:** Architect's plans for the new Gymnasium Building have reached the final drafting stage. A late summer beginning on the erection of the gym seem very likely. Some outstanding features of the structure are: seating for 3,000, two playing courts, and two volleyball courts. The size of the playing courts will be 50x94, and the size of the practice courts, 50x84. Folding bleachers will furnish seating. The approximate cost of the steel-brick structure will be \$200,000.

**CREIGHTON UNIVERSITY:** The Eugene C. Eppley Foundation has granted Creighton University \$1,000,000 for the erection of a College of Business Administration. The building, completely air conditioned, will be of four levels. It will contain 18 classrooms, 28 offices, 5 business research laboratories, 4 study and seminar rooms, and a faculty and student lounge. The lecture hall will be a separate wing of the building so that it can be used extensively for business conferences, meetings, workshops, and other public gatherings. The interior of the building will be completely contemporary.

**GONZAGA UNIVERSITY:** Mr. and Mrs. Edward Hughes have donated \$150,000 to starting a fund for a new chemistry building. University officials in accepting the largest individual gift since Bing Crosby's contribution to the library said the building would make available the finest in scientific education and research. The chemistry building is expected to cost \$800,000 when completed and furnished. The required funds are expected to be available by 1962.

**REGIS COLLEGE, DENVER:** Announces a new gymnasium and swimming pool with target date for completion announced for December 1959. Cost of the field house will be \$527,000.





